

all that is holy and true, and virtuous and pure, and lovely and of good report: let us gradually and carefully develop in them the true affections and attributes of their nature: let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation: that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

THE WESTERN STANDARD.

Is published every Saturday.

Geo. Q. Cannon,
EDITOR & PUBLISHER.

Office—No. 115 1/2 Montgomery Street.

TERMS OF SUBSCRIPTION:

For One Year, invariably in advance \$5 00
For Six Months Do Do 3 00

50¢ TO ADVERTISERS AND OTHERS.

As the Standard will have a very large circulation among the inhabitants of Utah Territory, independent of its extensive circulation in this State, strong inducements are offered to business men of this vicinity to favor us with their advertising patronage.

There is at present an immense amount of goods purchased by the people of Utah, and San Bernardino County Cal., in this city; at the former point also, the Standard will be read by the hundreds of emigrants who sojourn at that place on their way from the East. We call particular attention of Hotel keepers and others to these facts.

Those merchants who are already aware of the great and constantly increasing trade between the two cities of Great Salt Lake and San Francisco, can appreciate the advantages that are offered.

The cost of advertising will be made as low as can possibly be afforded.

The Western Standard.

SATURDAY, MAY 10.

The style of Arguments adduced against Mormonism.

We have been greatly amused, at various times, at the strange ideas that many individuals have, in relation to the Mormons and their belief. Those who have had but little opportunity of learning what their views and practices are, have imbibed the opinion that they are but little less than ogres, and that their religion is a strange jumble of Paganism and Mohammedanism, mixed with a little Christianity—enough to make it pass well—and that it sanctions robbery and murder, and permits its believers to indulge in almost every species of wickedness, without restraint. These ideas may not be very generally entertained by the people of this State, as their close proximity to, and intercourse with the Mormons, have taught them differently; and many, though to a very great extent ignorant of the principles of their religion, are satisfied, that as a people, they are virtuous, good citizens, and peaceable, accommodating neighbors. But there are numbers who have not had these opportunities of becoming conversant with the Mormon character and belief, whose only source of deriving information about them has been through the fabulous and exaggerated accounts given about them and their doings in the public prints, and who, consequently, have the idea, that it is really dangerous to venture among them, or have anything to do with them. Such individuals may be convinced to the contrary when they have the opportunity of investigating the doctrines for themselves, and becoming acquainted with the people. For such ones we have hope, as they are under the influence of prejudice, instilled into their minds by the current rumors; and from which, if they are honest, improved facilities of learning more about the people will deliver them.

But there is another class, who, although possessing abundant opportunities of investigation, persistently adhere to the idea that Mormonism is false. With them it is a foregone conclusion that the Mormons are corrupt, and their doctrines entirely unworthy of notice. Having settled in their own minds that they can not be anything but evil, they will not allow the thought to intrude itself, that there is a possibility of the Mormons being right, and these stories, which have aroused their prejudices against them, being misrepresentations. No; such things, they think, must be true. Joseph Smith must have been an impostor, and his system a humbug; and they are by no means chary about asserting that such is the case.

It is easier to make assertions, however, than it is to sustain them. This is readily discovered when these individuals are asked to assign their reasons for making these allegations, or when they are asked if they have investigated the subject of Mormonism. "Investigated Mormonism! Paid any attention to the arguments and ideas of the Mormons! Why, the idea is preposterous. We do not recognize their system as a religion, and, therefore, we do not consider it worthy of investigation. We have read every thing written by their enemies, showing forth their errors and corruptions, and we are satisfied, without further investigation. They inform us that Joseph Smith was a notorious bad man—a cheat, licentious man and drunkard; that he had recourse to every species of fraud to establish the idea among the people that he was a prophet, etc.; and that his followers, the Mormons, are murderers, thieves, and grossly immoral, and do not scruple at committing the grossest crimes against reason and humanity to accomplish their ends. All these things we believe because their enemies have said so."

This, if not in the exact words, is the tenor of the opinion given, when questions similar to the above are propounded; and it is the evidence upon which nineteen-twentieths of those who have in such a way about the Mormons, predicate their opposition. To reason with such individuals, is useless. To bring forward the

evidence of other parties to rebut the testimony which they assert they have in their possession, and upon which they make their statements—or for any number of witnesses to back up this testimony by their affirmations, which makes unimpeachable evidence—is also useless. Mormonism must be wrong any how with them, evidence or no evidence.

Almost every person who has embraced Mormonism has found out these things by experience. They became Mormons because the doctrine was both scriptural and reasonable. They believed that Jesus Christ was the Son of God, repented of their sins, were baptized for the remission of them, and had hands laid upon them for the gift of the Holy Ghost, because they were satisfied and convinced that these principles were the doctrines of Christ. They were not taught iniquity, neither did they embrace it; but on the contrary, covenanting to forsake it. But their friends, filled with pity because they are so deluded, instead of showing them their errors in embracing these principles, immediately commence a tirade about the corruptions of the Mormons, and ridicule them for their folly in hearkening to or believing any thing that Joseph Smith or his followers might say. They may plead honesty of purpose, having embraced the doctrines through pure motives, and request to be shown where they are erroneous; but they may plead in vain; it is very rarely that one can be found who will attempt, devoid of bigotry, to bring forward scriptural evidence to disprove these things.

It no doubt seems strange to many, that there should be so much hostility and opposition against the Mormons, if the Mormons are as innocent, and practice as pure principles as they state that they do. This appears strange to them, because they imagine others to have the same feelings that, they fancy, they themselves have—that they would not be guilty of injuring an innocent people, or be found opposing their practice of pure principles. These acts, they believe, would be utterly repugnant to them, and they imagine that these feelings would not be so commonly indulged in, nor these acts so commonly perpetrated, towards the Mormons, were the Mormons as innocent as they profess to be. This may appear plausible and convincing to them; but it is in reality a correct criterion, by which to judge, and arrive at conclusions? We think not.

If the people could become fully possessed with the knowledge that Mormonism is true, and that the Mormons are a pure people, they might, perhaps, not oppose neither the Mormons nor their doctrines; but herein lies the difficulty. The people have preconceived ideas of what is correct doctrine, and they are not willing to admit, that any thing that comes in contact with their opinions, can be correct. Mormonism does come in contact with these opinions, and consequently it is set down as a heresy, and its believers classed as poor deluded fanatics; their innocence or guilt is not measured by the light of truth, but by the prejudices of their judges.

Mankind deceive themselves when they imagine they are willing and prepared to receive all truth. No doubt they sincerely think they would receive it; but they are not well calculated to judge themselves in this matter. History affords us no precedent of this kind, upon which to base such an idea. Mankind have never been willing to receive pure and unalloyed truth. Whenever it has been bestowed upon them, it has been administered in small doses, and has been more or less alloyed, or they would not receive it. In fact, it has been given "precept upon precept; line upon line; here a little, and there a little." The more truth a man taught, the greater aversion of the people to him and his doctrines, especially has this been the case when the people among whom he made his appearance were inflated with the idea—as the present generation, for instance, are—that they were well posted up in the principles of truth. It mattered not whether the truths advanced were, what we are pleased to call, scientific or religious—whether the discovery of a continent was involved, or the discovery of a principle of theology, opposition was sure to attend it. If men could have the privilege of selecting the principles which they might consider truthful and palatable, and if they could also have the privilege of selecting the medium through which it should come, there would be but little difficulty in their minds; but these are privileges the Author of truth has never seen fit to grant unto them; he has his own plan of revealing truth, and has selected his own instruments through which it must be revealed.

It is no evidence, therefore, because the Mormons are persecuted and opposed, or because so many speak all manner of evil about them, that they can not be innocent. If this were to be admitted as evidence, then the apostles of Jesus could have been condemned on the same grounds, as we are told that they, with their brethren, were every where spoken against.

The elaborate and well digested exposition written by Elder Parley P. Pratt, entitled "Marriage and Morals in Utah," which we publish on our first page, can not fail to interest all who may peruse it, and affords a fair opportunity for those who are disposed to accuse the Mormons of licentiousness, because they believe in the patriarchal order of marriage, to bring forward their arguments and strong scriptural proofs, if they have any, to show us our errors in believing as we do on this subject.

Ordinances to be Obedient.

The idea is becoming very prevalent that it is unnecessary for man to conform to any particular law or obey any ordinances to secure to himself glory, happiness and exaltation in the kingdom of God. Many are of the opinion that if they only live a moral life, and do not violate any civil law, but pursue an honest and upright course, every thing will be all right with them, independent of the observance of ordinances. This idea has no doubt been engendered in the minds of many, in consequence of the strife and contention they witness around them in the religious world; one contending that his views and doctrines are correct; while, on the other hand, his neighbor, whose views and doctrines are in many respects dissimilar and opposed to his, contends that he is right, and that men must believe as he does to be acceptable. This state of things has produced a feeling in them to stand aloof from all these sects, and to pay no attention to ordinances, but rather trust to meritorious actions and a correct course of conduct between them and their neighbors, as the means to insure them an entrance into the kingdom of God. In some instances, also, it may have been caused by the popular fallacy, taught by many who style themselves teachers, that belief on the Lord Jesus Christ is the all-important requisite, (with what they phrase, change of heart,) to obtain remission of sins, and that the observance of the ordinances are a mere matter of form, as they are non-essential to salvation.

Although an individual who does not believe in obeying ordinances, but who is moral and conscientious, is more to be admired than the man who, though obeying ordinances, is neither moral nor conscientious, yet it does not make the ordinances nugatory. Such a man we may admire, but though we may admire and prefer his honesty before the hypocrisy of the other, yet this does not argue that the observance of ordinances ought to be slighted, or that he would not be still more admirable and preferable were he obedient thereto. Neither can mankind, if ordinances have been made obligatory, be justified for refusing to become obedient to them because there is a spirit of contention and strife indulged in by professing followers of Christ. This will not be a sufficient excuse to offer for neglect in these matters. If a correct knowledge of what is requisite and necessary could not be obtained, then men might escape condemnation; but when light is sent into the world, and a way made plain by which men can obtain a correct knowledge of the ordinances to be obeyed, if they do not attend to them they are in the position to be condemned, and their condemnation will be just.

That ordinances were considered obligatory and very necessary to be attended to in previous ages, very few, with the Bible before them, will attempt to deny. The sublime example of obedience exhibited by Jesus, with his memorable words, when he went to John at Jordan to be baptized, must of itself be a sufficient evidence that he considered them necessary and binding. He, the son of the Eternal Father, by whom the world was made, altho' a holy and perfect being, considered it necessary to be obedient to the ordinance of baptism, in order to fulfil all righteousness. Humiliating as many would consider it in these days to go forth and be baptized in the water by baptism, the Son of God did not think it beneath him to thus evince his respect for and obedience to the commandments of his Father. And he taught his disciples to do so likewise, and to teach the necessity of obedience to this ordinance, with others, to all who should believe on his name.

A Saul might hear the voice of the Lord from heaven, or a Cornelius be blessed with the ministrations of a holy angel; but, though they had been thus favored, to fulfil and comply with all the requirements of the Lord, it was necessary for them to be baptized to obtain remission of sins, that they might become the recipients of the gift of the Holy Ghost through the ordinance of the laying on of hands, and be enabled to walk in newness of life. If they had not complied with this requirement, they would not have been in a suitable condition to have entered into the kingdom of God; for Jesus expressly says, that "except a man be born of water and of the Spirit, he can not enter into the kingdom of God." He, himself, was born of the water when, at the time of his baptism by John, he came up straightway out of the water, and then also he received the baptism of fire and the Holy Ghost, or the birth of the Spirit.

Jesus became a pattern for all those who believe in him, and are desirous of keeping his commandments, to follow. A moral, upright and conscientious course of conduct does not exempt them from following him in obedience to these ordinances, it only renders them more worthy of them; neither does a course of this kind, apart from obedience to the ordinances, prove sufficient to "fulfil all righteousness," or to please the Lord. How inconsistent it would be for this obedience to be necessary in a pure and holy being like Jesus to fulfil all righteousness, and unnecessary in sinful and fallen man! Men may persuade themselves that they believe and love Jesus, but to evidence this belief and love, they must keep his commandments, "for this," the apostle says, "is the love of God, that we keep his commandments."

Though members of different sects may con-

tend and disagree in relation to what are the commandments of Christ, yet his commandments are plainly laid down in the Scriptures, and when taught by those having authority, accompanied by the Spirit of God, every honest heart will be convinced of their truth, and of the great necessity there exists for men to become obedient thereto. They will see that to please God and secure an admittance into his kingdom, it will be necessary to believe that Jesus Christ is the Son of God, to repent of their sins, be baptized for the remission of them and have hands laid upon them for the gift of the Holy Ghost; and they will find that these are the ordinances, and the only ones, too, through which men can be inducted into the church of God, of among those whom He recognizes as His people. On the day of Pentecost, when the multitude, believing that Jesus was the Son of God in consequence of what they saw and heard, cried out to the apostles to know what they should do to be saved, these were the requirements made known unto them, and which they obeyed, and by obeying obtained the blessings peculiar to His people. These things were proper to observe in those days, and they are also proper for mankind to observe in these days. The Lord is an unchangeable being, and His laws and ordinances are also unchangeable; he has established and pointed out the way by which men may come unto Him, and it is the only way that they can tread with safety.

From the Millennial Star.

Death of Elder Robert W. Wolcott.

It is our painful duty to announce the death of another Elder in Israel, while absent from his home, on a mission in a foreign land.

Elder R. W. Wolcott was taken ill with the small pox on the 13th of February last, and died at eight o'clock a. m., on the 27th of the same month. His funeral took place on the 28th, under the direction of President Daniel Spencer. From our limited acquaintance with him, we are not able to relate as many of the events of his life, as we should have been gratified to do. The following items are correct, so far as we can ascertain with our limited means of information.

Elder Wolcott was born in Green County, State of New York, on the 16th of August, 1829. He was the son of Aaron and Anna Wolcott. He was called and set apart for his mission to England, at the Conference held in Great Salt Lake City, April 6th, 1854. He left G. S. L. City on the 1st of May succeeding his appointment, and arrived in St. Louis, in company with several other Elders, also on Missions, on the 31st of the same month. He sailed from Boston on the steamer Pacific, on the 5th of July, and landed in Liverpool on the 16th. He was appointed to labor, for a time, in the Cambridgeshire Conference, and succeeded Elder James Pace in the Presidency of the Bedfordshire Conference, on the 1st of January, 1855. He continued to labor in this capacity, until February 1st, 1856; when he succeeded Elder Dana in the Pastoral charge of the Bedfordshire, Cambridgeshire, and Norwich Conferences, in which capacity death arrested him in the midst of his labors.

Elder Wolcott was formerly a Methodist minister, and when passing through Utah on his way to California, in 1852, he embraced the gospel as revealed through the Prophet Joseph Smith. After he was baptized, he married a lady in Utah, of whose society death soon deprived him, but he married again a short time before he was appointed on his mission. As the fruits of this marriage he had one child, born after his arrival in England. Brother Wolcott was kind and affectionate in his disposition, faithful in the discharge of the duties of his calling, and he won the love and respect of the Saints among whom he labored, who deeply mourn his loss. Like a true soldier, he died in the discharge of his duty, and without spot or blemish on his character as a Saint, and an Elder in Israel.

During his illness he was attended by both brethren and sisters, who earnestly sought, by every possible means, to add to his comfort, and preserve his life; and although his afflictions were not soothed by the sympathy and attentions of his affectionate partner in life, yet he may rest assured that tender hands administered to him in his afflictions, and smoothed his dying pillow. While his family and friends mourn his loss, they have this consolation, that he only rests from his labors on earth, for a little season, in order to work in another sphere, for the advancement of the same great cause for which he died.

EMIGRANTS BY THE CARAVAN AND EMERALD ISLE.—On Saturday, March 29th, twenty of these emigrants went to St. Louis, accompanied by Elders Smith and Bunker; also four to Alton, Ill., and twenty-one to Iowa City, accompanied by Elder William Walker. Eighty-four were forwarded to Pittsburg, Pa., and twelve to Philadelphia.

On the 31st, nine Welsh emigrants were sent on to Minersville, Pa., and on the 1st of April, nine Danes and two Italians of the ship Emerald Isle, who were sick on the arrival of that vessel, were forwarded in charge of Bro. Geo. Bell, with six Danes and four Scotch passengers of the Caravan, to St. Louis and Alton.—The Mormon.

THE PROSPECTS OF THE IMPERIAL INFANT.

In commenting on the chances which interpose between the cradle and the throne of the baby Emperor, the London Times mentions the remarkable fact, that for upwards of two hundred years, in no one of the dynasties to which France has been subject, has the son succeeded to the throne of the father. Louis XIV. survived his son, his grandson, and several of his great grandchildren, and was succeeded at last by one of the younger children of his grandson, the Duke of Burgundy. Louis XV. survived his son, and was succeeded by his grandson, Louis XVI. Louis XVI. left a son behind him, but that son perished in the filthy dungeon to which the cruelty of the Terrorists had confined him. The King of Rome, to whom Napoleon fondly hoped to bequeath the boundless empire he had won, died a colonel in the Austrian service. Louis XVIII. was childless.—The Duke de Berri fell by the hand of an assassin in the lifetime of Charles X.; and his son, the Duke de Bordeaux, is in exile from the land which his ancestors regarded as their own estate. The eldest son of Louis Philippe perished by an untimely accident, and his grandson and heir does not sit upon the throne of his grandfather.

INTERESTING PICTURE FOR CONGRESS.—The Philadelphia papers state that Mr. Buchanan, the American Minister, has sent home from London an original portrait of John Hampden, the celebrated English patriot, who was one of the first to resist the encroachments of the Stuarts, and to assail the prerogatives of the crown in the great struggle for popular rights which led to the establishment of the Commonwealth. This portrait belonged to Mr. John Macgregor, member of Parliament for Glasgow, and is presented by him, through Mr. Buchanan, to the Congress of the United States. It is said to be one of the only two original portraits of Hampden now in existence.

Correspondence.

FROM COLOMA.

From our Correspondent:

COLOMA, EL DORADO COUNTY,
CAL., May, 1st, 1856.

EDITOR STANDARD, DEAR BRO:—

Presuming that a word from this part of the country will not be entirely uninteresting to some of your readers, I sit down to "drop you a line," from this picturesque, and rather romantic mountain village, rendered peculiarly interesting from its being the site of the discovery of the gold in 1848, which introduced a new era into the world, and the influence of which, like the rippling wavelet caused by the falling rock into the ocean's calm waters, will be felt and seen throughout the boundless ocean of eternity.

The hills surrounding this place are high, and somewhat imposing in appearance—to one unaccustomed to mountain scenery, they seem even grand and stupendous. On one side they are steep, and rise almost abruptly from the river, which flows along their base; while on the south side, the hills descend more gradually, and on the sloping declivities, are well cultivated gardens, orchards, and fields of grain, showing that industry and perseverance, combined with a knowledge of the arts of agriculture and horticulture, can make even the wilderness, and the apparently barren mountains of California, to bloom and blossom as the rose.

At the foot of these hills, on the south side of the river, in a little valley, or flat, caused by a curvature of the mountains, is situated the little village of Coloma, at present the county seat of El Dorado Co. There is nothing particularly interesting in the town itself, but the surrounding gardens invest it with an air of greater comfort and stability, and render it more home-like and "civilized," than many other mining towns, possessed of perhaps equal advantages.

A little back of the town, on a fine commanding location, the inhabitants have erected a very pretty church of the Protestant Episcopal order, and its brown tower, with its small crowning turrets, peeping above the green and bushy oaks, reminds me forcibly of cherished and far distant scenes—of sunny and beautiful spots, which will be ever held sacred in memory.

Here also, close by, on a hill skirted by the road, is that necessary appendage to towns and cities—a grave yard—where rests entombed, the hopes, and ambitious aspirations of many an adventurer whose heart once beat high with the loftiest expectations, and whose bosom swelled with the proudest hopes.

"How many a mother's trembling hopes have fled,
And here lie buried with the silent dead!"

We were kindly received at this place by Mr. Wimmer and his lady, at whose house we have found a welcome and comfortable home. Mr. W. is one of the parties who built the celebrated Sutters' mill, and with Mr. Marshall, first discovered the existence of extensive gold fields in these mountains, by picking some up one morning in the tail race of the mill. Mr. Marshall gave the first piece of gold which was then found, to Mrs. W. who still has it in her possession, and showed it to us. It is a small piece weighing about five dollars, but for which she has been offered five hundred dollars.

Mr. W. has experienced some of the changes and vicissitudes incident to California life, having shared both the smiles and frowns of fickle

fortune's face. He has for the last two years, turned his attention to horticulture, and has raised some of the finest peach trees to be found in the country. Last season he sold \$1500 worth of peaches off nine trees, besides a large quantity used by his family. This seems a rather "tough story" I know, but it is nevertheless true. I noticed to-day, in Mr. W.'s garden, a small peach tree, two years old, and about five feet high, with over 300 peaches on it! But though fruit trees seem to flourish quite as well here, as in the valleys, grain is much more backward.

It has been raining here for the last two or three days, and if the showers have extended over the whole State, they will doubtless prove highly beneficial to the farming interests, and community generally.

On Tuesday evening we preached at Uniontown, a quiet, neat, pleasant little place, about a mile below Coloma. Here, we were gladly received, and though it was a wet evening, we had a tolerably large, quiet, and attentive audience, and the truth has made a lasting impression on some few hearts in this place. There is nothing of peculiar interest transpiring here; some few claims are paying well, but the prosperity of the town depends principally on the county business transacted here.

Soon after we left your city, we had a pleasant, but rather wearisome walk of twenty-five miles from Sacramento to Wall's Diggings, a small mining camp in Sacramento Co., and pleasantly situated on some rolling hills, surrounded by groves of beautiful oaks, on the borders of the Cosumnes river, and the hills being covered with rich verdure, and brilliant and variegated flowers, lends an air of beauty and enchantment to the scene, which can only be understood by visiting these mountains in the months of April and May.

Here we found a number of stray sheep, who regret they ever left the fold, and are making every effort in their power to return to it. We preached there twice, re-baptized one, were the means, as we trust, in the hands of God, of convincing one or two others of the truth, and left a good warm feeling among the few brethren there, who promised to meet together and hold a prayer meeting once a week, and covenanted to gather with the Saints, so soon as the Lord blessed them with the necessary means; which, if they are faithful, we felt to assure them they would obtain. We trust they will remember, and sacredly observe their covenants, for it is a serious thing to make covenants with God, and by breaking them we exclude ourselves from any right to the blessings of heaven.

The other day, we found a brother and his family, who had made a covenant with God to return to the church so soon as He would prosper him sufficiently to obtain the means to do so. His desire was soon granted; he soon obtained sufficient means, but forgot his vow, and made no effort to gather with the Saints of God. The consequence was, he lost almost every dollar, and when we last saw him, he made a new covenant and a fresh start. Such I believe will be the fate of all those who disregard and neglect their covenants, and unless God says, "they are joined to their idols, let them alone," they will be chastened.
With love to yourself, Bros. Wilkie and Bull, and all the faithful in Christ Jesus, I remain with respect, yours &c.

WM. H. SHEARMAN.

For the Western Standard.

MR. EDITOR—DEAR SIR:—In the 9th number of the Standard, I noticed an able and lengthy communication from PHILLO, which certainly exhibits the philosophical and reflective mind of the author, but from whose views, I am conscientiously compelled to differ in some respects.

PHILLO labors very hard and ingeniously to explain the difference between belief and faith. He seems very anxious to establish his assumed premises, that they are essentially different in their nature. He says, "many people suppose that faith and belief are synonymous. This is a mistake." Then Jesus must have been mistaken where he said "he that believeth and is baptized shall be saved." We are assured that without faith, it is not only impossible to please God, but to receive any blessings from Him; and yet Jesus says "he that believeth &c." Now either belief and faith are synonymous, or else Jesus was mistaken.

Again, he says, "eight out of every ten men that have visited California for the last five years, came here with the belief that they would accumulate a large number of dollars." If the word hope, had been substituted for belief, I think it would have more nearly described the state of their minds. Nearly all who have come to California, believed that gold existed in this country, and they hoped to be able to obtain a greater or less quantity of it themselves, but they had no positive belief, with regard to the amount they would acquire, because they had no evidence on which to rest their faith, or belief; and, as according to PHILLO's own reasoning, faith and belief are the results of knowledge, they could not have had any belief on the subject, because they had no knowledge concerning it.

After laboring to prove that faith and belief, are of distinct and different natures, he then says: "so, in many respects belief and faith are similar, but in reality one differs from the other, as much as the new-born infant differs from

One Dime.

The following excellent article we cut from the *New York Tribune*, some time since, and held it aside to use as it might be needed.

It is a little sum—'tis often given for a drink or a cigar—'tis soon burnt out and wasted. It takes ten dimes to make a dollar, and a dollar is a common price for a single meal. It is soon eaten—its effects are not lasting, except when it produces dyspepsia, and then it often costs a hundred dimes to purchase medicine that does not cure the disease.

To those who never dine for less than a dollar, how unsatisfactory would be a dinner for a dime. Reader, have you ever reflected how many entire families in this city, where food is so dear, dine every day for less than one dime? Did you ever think of bestowing one dime for charitable purposes, and how much good that would do? What if every subscriber to *The Western Standard* should give one dime with his subscription, to be applied to the necessities of the needy and deserving poor in this city—did you ever consider what a sum it would be? Look at it—187,000 subscribers at one dime each, is \$18,700. What if it were applied to purchase bread, say at five cents a loaf? It would buy 1,740,000 loaves of bread. What if we should announce that such a quantity of bread was about to be given to the poor in this city! The whole land would rejoice. How much can be done with one dime!

Let us see what we would do with it if we had but one—only one dime in the world—and yet with that dime to provide for a family consisting of a mother and four children for a whole day. We would not buy bakers' bread at sixpence a loaf—very small loaves, too, never weighing over a pound, however moist or however adulterated with corn, potatoes, or buckwheat, which are harmless—or with plaster of Paris, lime, alum, sulphate of zinc, ground bones, and we don't know how many other deleterious substances. No, we would not buy bakers' bread with our dime, nor would we buy fine flour at six or seven cents a pound, else some of the children would go hungry. We might buy corn meal and make a cheap cake, or a pot of mush, or a larger pot of porridge, or we might buy two pounds of hominy, and then our dime would feed the family one full meal; but to this latter article there is one objection. Where is the fuel to come from to cook the meal?—for corn meal or any other grain requires cooking to make it palatable and wholesome. Two, three, or four hours of slow boiling is not too much. Our dime will not cook, as well as buy the corn meal or hominy. What then? Potatoes! Let us see. They require less cooking, but they cost, with all their water—and they are more than half water—two cents and a half a pound at retail.

Then they are not cheap for food, after all, it will not do to spend our dime for potatoes. What then? It is no easy study to learn how to procure the most human food for a dime; to ascertain how many hungry mouths may be fed—how many empty stomachs satisfied, for one dime. It is a study too much neglected. It should be taught in all Public Schools. Certainly in all Charity, Industrial and Ragged Schools—where children are fed as well as taught. What better wisdom could teach them than how to procure the most food for a dime? It is a little coin, but it can be made to expand. It would be real charity—genuine charity—practical charity—to teach such scholars economy in food; not how to eat less, to live upon less—for, Heaven knows, some of them live upon little enough now—but to teach them what to buy, in case of emergency, with a little coin, only one dime. We have lately learned that lesson, and we will teach it to you. We learned it of a woman—that is, the practical operation of it—though she says she learned it of us, from something she read about economizing food in *The Tribune*.

"I had," said she, "one day last week, only one dime in the world, and that was to feed me and my four children all day, for I would not ask for credit and I could not borrow, and I never did beg. I did live through the day, and I did not go hungry. I fed myself and family with one dime."

"How?"

"Oh, that was not all. I bought fuel too."

"What with one dime?"

"Yes, with one dime. I bought two cents' worth of coke, because that is cheaper than coal, and because I could kindle it with a piece of paper in my little furnace with two or three little bits of charcoal that some careless boy had dropped in the street just in my path. With three cents I bought a scraggy piece of salt pork, half fat and half lean. There might have been half a pound of it—the man did not weigh it. Now half my money was gone, and the show for breakfast, dinner and supper, was certainly a very poor one. With the rest of my dime I bought four cents' worth of white beans. By the by, I got these at night, and soaked them in tepid water on a neighbor's stove till morning. I had one cent left. I bought one cent's worth of corn meal, and the grocery man gave me a red-pepper pod."

"What was that for?"

"With a little and you shall know. Of all things peppers and onions are appreciated by the poor in winter, because they help to keep them warm. With my meal I made three dumplings, and then, with the pork and the pepper-pod, I

put into the pot with the beans and plenty of water, (for the pork was salt) and boiled the whole two hours; and then we had breakfast, for it was time for the children to go to school. We ate one of the dumplings, and each had a plate of the soup for breakfast, and a very good breakfast it was."

"I kept the pot boiling as long as my coke lasted, and at dinner we ate half the meat, half the soup, and one of the dumplings. We had the same allowance for supper; and the children were better satisfied than I have sometimes seen them when our food has cost five times as much. The next day we had another dime—it was all I could earn for all I could get to do—two pairs of men's drawers each day, at five cents a pair; and on that we lived—lived well. We had a change, too, for instead of the corn meal and beans, I got four cents' worth of potatoes—small potatoes, because I could get more of them. I washed them clean, so as not to waste anything by paring, and cut them up and boiled them all to pieces with the meat and meal."

"Which went furthest?"

"I can't say. We ate it all each day, and didn't feel the want of more, though the children said, 'Ma, don't you wish we had a piece of bread and butter, to finish off with?' It would have been good to be sure; but bless me, what would a dime's worth of bread and butter be for my family? But I had another change next day!"

"What for another dime?"

"Yes; that was all we had, day after day. We had to live on it. It was very hard, to be sure; but it has taught me something."

"What is that?"

"That poor folks could live a good deal cheaper and better than they do, if they only knew how to economize their food. You have told them how, but they are slow to learn, or loth to change from foolish old practices."

"What was your next change?"

"Oh, yes, I was about to tell you that. Well, I went to the butcher's, the night before, and bought five cents' worth of little scrap pieces of lean beef, and this I cut up into bits, and soaked over night—an all important process for soup, or a stew—cooking it in the same water. Then I bought two cents' worth of potatoes and one cent's worth of meal—that made the eight cents; two had to go for fuel every day, and the paper I got my purchases in served for kindling. The meal I wet up into stiff dough, and worked out into little round balls, about as big as grapes, and the potatoes I cut up into slices, and altogether made a stew, or chowder, seasoned with a small onion and a part of a pepper pod that I got with the potatoes. It was very good, but it did not go quite so far as the soup, either day, or the fresh meat tasted so good that we wanted to eat more. But I can tell you, small as it may seem to you, there is a great deal of good eating in one dime."

So there is—what a pity everybody don't know it. What a world of good might be done with a dime."

Reader, have you got a dime—that is to spare—only one dime? Give it to that poor widow. Give it? No; you owe it. She has given you twice its value, whether you are one that will feast to-day on a dollar, or be stinted with a dime. She has taught you—what you never knew before—the value of one dime.

What a pity so many should be thrown away. What a pity we could not teach this lesson of economy in food to the thousands who will suffer before Spring for the dimes wasted through ignorance, when dimes were plenty. Knowing how to use a dime might often save a family from suffering—from beggary—from degradation.

EQUESTRIANISM EXTRAORDINARY.—A correspondent of "Life Illustrated" gives the following as a portion of the experience of a Caid at West Point:

When I came back from *furlough* my class had ridden for a year. I only for a week or two. Nothing daunted, however, by this, and blindly trusting to fortune and my own powers, I buckled on a pair of rusty spurs, bound myself securely to an enormous sabre with a ponderous iron scabbard, and sallied forth. Dragon brought me a raw-boned, vicious looking animal, which, after some preliminary difficulties, I succeeded in mounting.

"Trot!" Horse started; so did I half off my saddle. I had never been taught to keep my heels well out, and accordingly my spurs went in. Horse "went in" too. Motion peculiar. Began to think I was losing my balance. Sabre flew out and hit the horse on the head. I plunged my spurs deep among his ribs. Another jump. Sabre flew back and hit him on the flanks. Spurs worked convulsively among his bones—jump, thump, spurl! Horse reared; seized his mane; kicked up; caught his ear and saved myself. It began to grow exciting. Finally horse started off. Such a race! Pulling on the mane had no tendency to check his mad career; rather seemed to irritate him. Had a good hold with the spurs, but did not consider myself perfectly safe. Sabre flew up and hit me in the face. Blind for a moment, and I heard something drop. Looked up into the saddle and saw I was not there. Concluded it must be me on the ground. Horse standing near, eating grass and looking at me with a quiet twinkle in his eye, adding insult to injury.

The Power of Magnetism.

ECOSSE Guizot gives us an incident in Parisian life which he regards as romantic, and which is at least amusing.

The scene is laid in the pavilion attached to a country house in the neighborhood of the great city; the time a few minutes before 11, p. m. Mons. Armand awaits with patience Madame X., with whom he has arranged an interview at that hour, quite innocently, but quite secret.

Close to the appointed time Mons. Armand hears foot-steps. Is it the lady? The door opened! He stands stupefied in the presence of her husband. Mons. X. has returned from Paris, and, deeming it too late to awaken the sleepers of the house, comes to share the room of his friend in the pavilion.

The conversation between the lover and the husband is amusing; and as the hour approaches, the perplexity of the former increases. His agitation leads him to ask the most inexplicable questions.

"What is the matter with you?" asks the husband.

"Nothing at all."

"I discompose you; how strangely you look. Have I interrupted something serious?"

The lover stands, his hands pressed upon a little table, weak and nervous with agitation.

"Ah!" exclaims the husband; "I see you were about to try an experiment in table turning!"

The suggestion saved the lover. Gradually recovering, he admits the fact. The whole public was then in a rage of table turning, and the most marvellous effects were attributed to the mysterious process.

"Yes," exclaims Mons. Armand; "I admit it. You smile at me. You doubt! Shall I explain to you, by exhibition of true science, one of those miracles of magnetism of which I speak? Will you deny the evidence of facts?"

"No; I ask only actual proof."

"You shall have it. My will can traverse space and overcome distance. Name some one at the chateau, and I will summon him here in a moment. Shall it be your aunt?"

"Oh, no! She is too old, and the experiment would ruin us."

"Your wife, then?"

"Very well, my wife."

Mons. Armand, with an air of intense thought, leans on the table and inwardly exerts his magnetic will.

In a few moments Madame X. enters and perceives her husband, stands mute, pale, with dilated eyes and outstretched arms, and an air of stupor wholly unfeigned.

"Prodigious!" exclaims the husband.

"Hush, silence," says the magnetiser. "Do not awake her. Do you at last admit the power of magnetism? Do you acknowledge the mystery of somnambulism and the magnetic currents?"

"I am indeed convinced," murmured the astonished husband.

Fearful of awakening the somnambulist, the magnetiser forbids the husband to speak or to approach, and with a few words and gestures willed her departure, and the sleeping medium walks off.

All learned a lesson by the experiment, and the husband was thereafter a firm believer in animal magnetism.

ENRAGING A WIFE.—The following curious circumstance is just now creating some merriment in commercial circles:

A Yankee captain, whose cargo was consigned to Messrs. Baring & Co., had the misfortune to lose his wife, who was on board with him on the voyage, and being reluctant to throw the body overboard, resolved to bring the lady to England, there to receive proper sepulture. A portion of the cargo consisted of oil of cinnamon. The captain took a sufficient quantity and placed the body in it, thus effectually embalming it for the remainder of the voyage. On arriving at the port of London, the Yankee captain called upon the parties to whom the oil was consigned, and requested how much was to pay for the oil he used. He was astounded at being told that the value of the oil so used was £900, and that he must immediately pay over that sum. Of course this was out of the question, and the captain was soon after arrested for the amount, but was bailed by Messrs. Baring, who it is reported have satisfied the owners. The custom House authorities having been made acquainted with the circumstance, refused to allow the cinnamon oil to be landed. (Cork Examiner.)

HOUSEHOLD TREASURES.—A treasure of a husband—carries the baby.

A treasure of a wife—never asks for money.

A treasure of a son—has money in the funds.

A treasure of a daughter—looks the same age as her mother—if anything, a trifle older.

A treasure of a cook—is not hysterical whenever their is company to dinner.

A treasure of a baby—doesn't disturb its papa in the middle of the night.

THE CHEMISTRY OF FOOD.—Leibig has been lecturing recently at Munich, the capital of Bavaria, upon the chemistry of food. A correspondent of the *New York Tribune* furnishes the following abstract of the views of the great chemist in regard to the particular merits of beer:

"Beer is worthless for the formation of blood; it is of value only to support respiration and to supply warmth. The nitrogenous portion of the barley becomes soluble in brewing, passes off in the sweet of beer, and is separated partly by boiling and partly by fermentation, as leas. A little of the dregs remain; the brewer makes it as little as possible, or else the beer sours easily. A chemist of Munich, eleven years ago, asserted that our brown beer contained gum, two grains to the quart. Throwing out of account the nitrogen which appears in beer in the form of ammoniacal salts, and estimating only that which it presents as gum, a man who drinks eleven pints of beer per day would get no more gum in a whole year than a five pound loaf of bread furnishes. Beer serves to make people fat who are thin in flesh; it has the same effect as starch in bread. It has its value in supplying warmth, but not in the formation of blood. Its use also as a means of enjoyment, and as a stimulant to the nerves; but that does not come into the account of chemistry; chemically, the use of meat may be recommended with bread instead of beer. Liebig intimates, in conclusion, that the best proportions of food for use were one of nitrogen to three of carbon—the proportions in woman's milk."

ARKANSAS NEWS.—We clip the following paragraphs from the *Napoleon Sentinel* of the 21st ultimo:

"Arkansas is destined to be 'one of the States,' judging from the number of movers now in our city. There cannot be less than five hundred emigrants here now, hunting homes in our interior."

A negro woman called Sally, belonging to Mr. Grider, of this vicinity, gave birth a few days since to five children, three girls and two boys. What country can beat this?

We were shown by Dr. Lebrader, a day or two since, a most singular and remarkable head—that of Fouché, a celebrated chief of the Creeks. The singularity of the head consists in two perfect mouths—a front and rear mouth, with a double set of masticators to each. It is a remarkable fact that it made no difference in his eating or feeding operations which mouth he used, as either answered the same purpose; but whenever he imbibed from the rear mouth drunkenness ensued much sooner than if he had taken it by the front. Such a head is worthy of the study of anatomy of the medical faculty."

SINGULAR OCCURRENCE.—In clearing up one of the rooms at Stanwix Hall yesterday, a waiter discovered a cat so crowded into a boot that it was with difficulty that she could be extricated. Having got her out, the next question in order was, "How did she get in?" This was leading to a long wiled dispute, when one of the bystanders took up the boot, gave it a shake, and tossed a half-grown rat upon the floor. The discovery of the rat solved the riddle. The rat to escape the cat rushed into the boot; the cat to secure a game dinner, rushed after him, and with such force, that she could not back out again. Learn wisdom from pussy, and never "go it blind," even in a good cause.—[Alb. Knick. 21st.]

MORTALITY AMONG BUTCHERS.—According to the London Medical Times the highest rates of mortality are found among the butchers. The writer states that the red injected face of the butcher has produced a wrong idea as to the healthy nature of his occupation. But this idea has been corrected by careful observation and an analysis of the last census.

A boy at school in the West, when called to recite his lesson in history, was asked: "What is the German Diet?"

"Sour-kroot, pretzels, schnapps, blut-worst and lager beer," was the reply.

A BUSINESS MAXIM.—When you buy or sell let or hire, make a clear bargain, and never trust to "We shan't disagree about it."

AGENTS' NAMES.

The following persons will please act as Agents for *The Western Standard*:

Carson Valley

Alexander Baillam

Thomas Orr

David M. Stuart, and

Wm. H. Shearman

George W. Sparks

Joseph Mount

Robert C. Shelton

G. P. Dykes

S. G. Higgins

Henry I. Young

Zachary Cheney

J. M. Horner

J. C. Nalle

William Hopkins

El Whipple

Moses A. Medler

Horace Morse

John S. Bonarth

D. M. Thomas, and

Willard Whipple

H. C. Ladd

John Taylor

Jeter Clinton

Geo. J. Taylor, and

Angus M. Cannon

John Banks

James H. Hart

Franklin D. Richards

John T. Caine

The various Elders laboring in the States will please act as Agents for *The Western Standard*, and forward names, subscriptions &c., to this Office.

Latter-Day Saints' Publications.

THE DESERT NEWS, a quarto of eight pages, published weekly in Great Salt Lake City, is the Organ of the Church in Utah, and is ably edited by the Hon. Albert Carrington. There is a very large amount of most excellent reading matter in the columns of the "News." The history of Joseph Smith—the discourses of the First Presidency and Quorum of the Twelve, and other items of Utah news, with the large amount of choice selections, published in this paper, make it invaluable to all interested in the Kingdom of God. We expect to be able hereafter to furnish the "D. N." to all who may wish to subscribe.

Terms of Subscription:—\$6 per annum.

THE MORMON, a weekly paper published in New York City, by Elder John Taylor, one of the Twelve Apostles, can be had by applying at this Office. We can not recommend this paper too highly to the Saints, and we are sure that \$2.50—the price of subscription including postage—will be very profitably spent in its purchase. The well known ability of the Editor, Elder John Taylor, is a sufficient guarantee for the style of its reading matter, and requires no eulogium from us to recommend it to the Saints.

We also receive the MILLENNIAL STAR every Mail from Europe, and have a few copies of the seventeenth volume for sale. The "Star" is edited and published by Elder Franklin D. Richards, one of the Twelve Apostles, and contains, besides a variety of original articles from the masterly pen of the Editor, all the news of interest connected with the Missions of the Church in Europe, with excellent explications of doctrine from the pens of the different Elders. The price of the "Star" in this country, including American and English postage, (which is two cents on each number in both countries,) is \$3.25.

READ THIS!

PERSONS intending to emigrate from all parts of California to Utah, via

San Bernardino,

Are respectfully informed that the undersigned has constantly on hand, a full assortment of

Groceries, Provisions,

Dry Goods, Hardware,

Hats, Boots, Shoes, &c.,

Which he offers at the lowest prices both Wholesale and Retail.

STREETING PARTIES' orders received, and filled with dispatch.

L. GLASER. 2-ly

T. C. BOYD.

WOOD ENGRAVER.

CORNER OF

Clay and Montgomery Streets,

San Francisco.

STAMPS, ADVERTISING CUTS, &c., done in the best style, on reasonable terms.

1-4f

INFORMATION WANTED,

ABOUT BENJAMIN SPIKING, aged 19

years, who it is supposed, left Illinois for California in company with his brother, about five years ago. When in Illinois he was placed under the guardianship of one James Bonnell. Any person knowing the above individual, or can give any information regarding him, will please communicate with the Editor, and confer a favor on his relatives.

INFORMATION WANTED,

ABOUT PETER HOAGLAND, a young

man who left Great Salt Lake City, U. T. in October 1849, for California, and has since that time been residing in various parts of the Mines.—When last heard from he was in company with a young man by the name of Samuel Fox, from the same place, in the vicinity of Nevada.—Any person possessing information as to his whereabouts will confer a favor on his relatives, by communicating with the Editor.

In 14 Monthly Parts Royal Octavo, at 50 cents each.

ROUTE FROM LIVERPOOL

TO THE

GREAT SALT LAKE VALLEY:

ILLUSTRATED,

By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this Work, by

Frederick Piercy,

AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.

EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the Route, and in Utah Territory.

The mode in which the Latter-Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to Emigrants, will constitute an early part of the Work.

The Statistical Information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter-Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Asa Hutchinson, Chief of the Utah Indians) are all taken from Sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of Art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this Work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;

Baton Rouge;

Natchez under the Hill;

Natches on the Hill;

Vicksburg;

Memphis;

St. Louis;

Camp at Keokuk;

Nauvoo;

Joseph Smith, the Prophet;

Hyrum Smith, from an original portrait in the possession of his family;

Willard Richards, from a Daguerrotype;

John Taylor;

Carthage Jail;

Room in which Joseph and Hyrum were imprisoned;

Well against which Joseph Smith was placed and shot at after his assassination;

Ruins of the Temple at Nauvoo;

Lucy Smith, Mother of the Prophet;

Joseph Smith, Jun., } Some of the Prophet;

David Smith,

Entrance to Kanabville;

Council Bluffs Ferry, and group of Cottonwood trees;

View of the Missouri River, and Council Bluffs, from an elevation;

Elk Horn River Ferry;

Loup Fork Ferry;

Wood River;

Chimney Rock;

Scott's Bluffs;

Fort Laramie;

Independence Rock;